



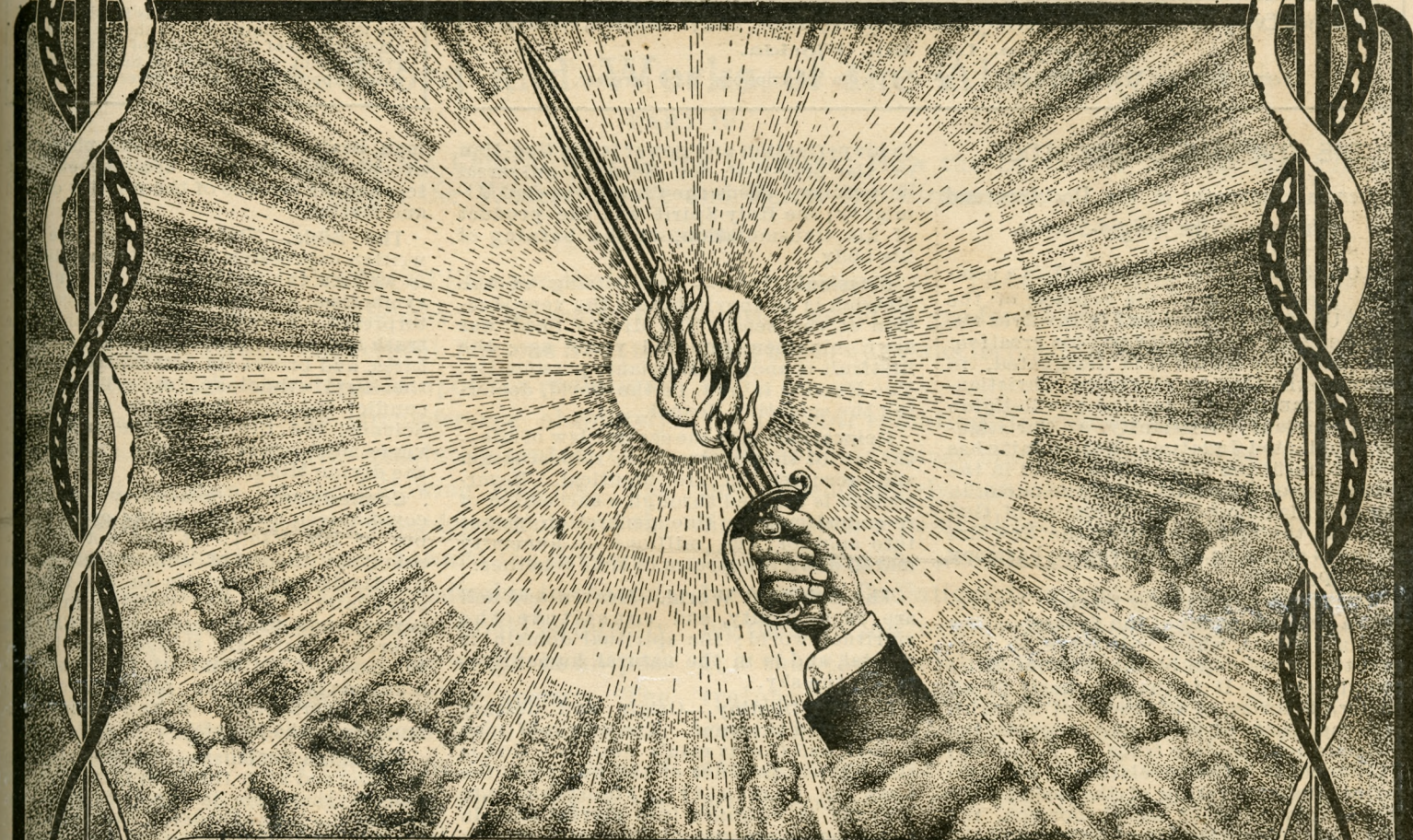
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

BRIEF DIRECTORY —of— The KORESHAN UNITY, Estero, Lee Co., Fla.

The Ecclesia or Church, the Society Arch-Triumphant, the Collegiate System, the Secular Corporation.

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 657

The Word and Works of the Almighty.

PART IV.

The Necessary Eccentricity of the Central Star of the Universe; How the Stars are Set in the Firmament; the Waters Above and Below the Firmament.

KORESH.

THE UNIVERSE IS CONSTRUCTED upon the basis of a center and a circumference. The center depends upon the centrally convergent fluxions from the circumference, which also depends upon the radiations from the center. Were the circumference absolutely spherical and the central star absolutely central there could be but one star, for the following reasons: The center and circumference being interdependent, and the central focus radiating equally toward the circumference, every radiation would be perpendicular to the concavity of the sphere, and the reflection would be directly returnable to the center; hence there would be no possibility of the creation of another stellar nucleus. The central star is slightly eccentric, and there is a reason for this eccentricity. It is caused by the operation of the positive and negative activities, which insure the expansion and contraction of opposite sides inversely; hence that motion which otherwise would be one and axillary becomes orbital, the axillary motion merging insidiously from the axillary into the orbital motion.

The forces which govern the activities of the central star are primarily magneto-electric. Conceive of a center put in motion from the influx of energies flowing from a circumference to the focus of an amplitude limited by a spherical reflector, the physical essence flowing in in such a manner as to produce positive and negative effects. If the influx were inclined to reach the absolute center, but in such a way as to become expansile on one side and contractile on the other, the inversely expansile and contractile tendency would push the center from its geometric focal point and cause the rotation

to become orbital. Thus, what would be an axillary motion would be gradually converted into an orbital one; hence what was inclined to be one motion becomes two.

The star radiating its essences and being out of the center would impinge upon the spherical environment, not perpendicularly, but obliquely, causing the return flux to reach a point shorter than the primary center, thus forming the secondary nucleus, or the second stellar center. Radiations from the second center, observing the same law, would reflect into a still shorter radius. It is thus that the stars are all dependent upon the central one for their creation and perpetuity. No star could exist without a circumference; nor could the circumference exist without the center. Now, as all of the stars are determined in their relative places upon the basis of geometrical principles, the stars become absolutely fixed in their relations to the universal diameter. They would be absolutely firm, depending for that fixidity upon the circumferential foundations from which they are reflected. Depending upon the firm foundation, and being as absolutely fixed as the foundations themselves, they would, in the more positive sense, be denominated the firmament of heaven. The stars are as firmly fixed in their places as are the foundations which determine their places. So it will be seen that there are two senses in which the term *ragia* applies; and this is determined by the point of view. From the material thought, the circumference would be the firmament; but from the spiritual thought, the stellar fields would be the firmament, because the same principles of law determine both conditions.

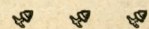
Way-ya-as Elohim eth-ha-raquia way-yabh-del ben ha-ma-yim asher mit-ta-hath [from under] la-raquia u-ben ha-may-yim asher ma-al la-raquia way-yehe can. And he (the Gods) made the firmament and divided between the waters which were under the firmament, and between the waters which were above the firmament, and it was so. "The waters which thou sawest * * * are peoples, and multitudes, and nations, and tongues." The same principles of analysis apply to the book of Genesis as to the Apocalypse. The different waters mentioned in the first book of the Bible are the same as those seen by John the Revelator, and they signify the characters distinguished as being Arch-natural and spiritual qualities of people.

The student will be interested to first inquire into the character of the waters which, in a natural sense, constitute the Sons of God, or the people who are in the resurrection, and who are then the Arch-natural offspring of the universe. When the Sons of God appear they constitute the centers of focalization, and are comprised of millions of entities, of all denominations or classified societies, and are the waters which are above the firmament. Every form, principle, and function found to exist in the universe in its greatest form, exists also in the microcosmic universe, or the universe in its least form; namely, the perfect individual man. When the man reaches his amplified perfection and becomes Arch-naturally immortal, he is the natural and spiritual universe in its least form and quality. He is the stone or diamond, the *white stone* in the fixidity of his character; but he is also water, in the fact of the fluent character of his powers of the communication of his life through the outflowing of his mental energies. The pure river of the water of life, flowing and watering the Tree of Life, is the impartation of the doctrines of the Word. The precipitation of the life through the impartation of the Holy Spirit, is the transposition of his substance through the falling of the waters of life, these waters being the spiritual entities which constitute the seed and word of God. In the very supreme sense, the waters above the firmament would be those flowing from the very highest source of impartation.

The Son of God in the flesh, which is the immortal and divine flesh as distinct from the common and corruptible flesh, is the correspondent of the central star in the center of the physical universe. The central star is a fixed and perpetual state, because in space. The quality of being fixed as pertaining to the Arch-natural man is not in space, and therefore but the correspondent of that fixidity known to exist in space. The central man in the Arch-natural sphere comes in time as the first or highest quality, and as the return of the same quality or condition is periodical and permanently so, the character of the return in its uniform quality is a fixed principle, consequently eternal and

therefore firm; hence, this is the highest aspect of the firmament. The Sons of God come in the corresponding sphere because of the same character, and constitute stars in the corresponding firmament. In their seven degrees of qualitative altitude they are also in the foundations of the anthropostic earth; and they are therefore the discs or plates in the foundations of the earth, or rather under the earth. But they are the heavens, in that sense in which the *laminæ* or *raquia* are panoplied concave spheres over the heads of the celestial men, dwelling in the most interior or solar realm.

It is impossible to understand the laws and principles of the Mosaic description of the universe and its creation, without a comprehension of the principles of Arch-natural correspondences. For without this knowledge men will fall into the puerile fallacy of thinking that creation began without a former creation in which to perform the functions of creation, and without the supreme consciousness to direct and guide the first acts of generation in the forms and qualities of life. All creative power and activity begin with the Arch-natural Son of God, who is declared to be the beginning of the creation of God. All activities of life start from this Head of life, and are at first voluntary because voluntarily directed. After leaving the voluntary impulses, forces gradually fall into the succeeding spheres of active operation, until they are beyond the domain of the voluntary power of the Creator; they are then within the spheres of God's involuntary power, but still within the spheres of man's voluntary, which, in the anthropostic realm, constitute God's involuntary, because man's voluntary and evil. Beyond this there is a further fall through the lower animal creation, thence into the physical universe itself. The first principles of creation are mental (intellectual and affectional), and are the operation of the voluntary powers of the mind itself; and that mind resides in the form and quality of brains in the Arch-natural Manhood.



The Passing Heaven and Earth.

"**H**EAVEN AND EARTH shall pass away, but my words shall not pass away." The heaven and earth which pass away are not the material firmament and the physical earth, but their biological equivalents. "In the beginning God [the Gods] created the heavens and the earth." If the material universe had a beginning, it must be looking forward to an end when all its activities will cease. Suppose, however, the secret is disclosed that the physical universe is an eternal structure. Suppose this is proved. Then it is seen, of necessity, that the author of Genesis pointed to the beginning of a period or dispensation, whose spiritual and political activities are to pass and be superseded by others.

SERVICE OF THE KORESHAN ECCLESIA.

Form of Religious Ceremonies at the Koreshan Headquarters, Estero, Florida, Held at Hall of Arts, April 22, 1906.

The Program.

1. Precessional to Hall of Arts.—2. Voluntary, by the Koreshan Orchestra.—3. Invocation by the Pre-Eminent and Response by the Congregation.—4. Music by the Orchestra.—5. Vocal Selection, "One Sweetly Solemn Thought," by H. Carleton Case.—The Incense; Annunciation to the Children of the Unity, by Sister Imogene Bubbett.—7. Oration, by Sister Isadora VanDuzee.—8. Oration, by Bro. Chas. Barrett.—9. Oration, by Sister Vesta Newcomb.—10. Oration, by Bro. Lou. Staton.—11. The Allocution, by VICTORIA GRATIA, Pre-Eminent.—12. Chant, by H. Carleton Case.—13. Sermon, by KORESH, Prime Counselor.—14. Recessional.

The Invocation.

O LORD, OUR GOD, thou who art King of kings and Lord of lords, turn thine ear toward our supplications, that we may breathe into it the aspirations of our souls! We are in the agonies of mortal consciousness, in the throes of corruptibility. Without the promises which thou hast made to the mortal and corruptible, we would be in the agonies of despair. But thou art our deliverer; thou art mighty in thy power to give us victory over death, and to triumph over the power of iniquity. Thou hast brought us through devious and intricate passages, through labyrinths of darkness, into the glorious light of thy presence and thy illuminating glory, that in beholding the light, we might walk in it and delight to do thy will. We have seen the iniquities and corruptions of the soul and the determinations of the heart to do evil, and how it delights the mortal existence to walk in the pathways of disobedience, and to indulge in the dissipating and fleeting pleasures of sensualism, and our hearts turn to thee, who alone art able to deliver. O our Father-Mother, Bride and Bridegroom of our immaculate hopes, grow up in us with thy life; build in us thy habitation, and come into and dwell within this house, made for thy presence and thy glory!

We have known thy sacrifice, O God, and for what purpose thou didst institute it, and why thou didst fertilize the race with the germs of thy life. Thou hast taught us to understand the laws and processes by which thou art regenerating thy Sons, and by which thou wilt make of the regenerating humanity thine own offspring, the immortals and the Sons of thy Bride and Bridegroomhood. It is by virtue of thine inherence that the world will become spiritually, morally, intellectually, and physiologically refined, and thus the living temple of God's glorification. We have seen and known the Sign in heaven, which marks the termination of the age and foreshadows the coming of the Son of man in the great glory of his presence in that manifestation called the order of Melchizedek, of which the Lord was the High Priest, and for whose resurrection the Son of God was sacrificed. Having come into thy light, let us by thy presence adopt thy life and enjoy its immunities and prerogatives. When we have sought

thee thou hast been found of us, and thou hast made us to rejoice in thee. Now we desire life; not the semblance of life, in which are the sepulchres of the fading glories of past ages, but the life of immortality promised to such as believe in his name, the name of the only begotten of the Father.

O Lord God, we ask to be healed, not of that kind which needs to be healed again and again, but lifted above all of the conditions of mortality into that perfect body, resurrected into the fulness of that life which was the life of the Redeemer, when in his resurrection he possessed the body and flesh of the Almighty Lord God. Water us with the pure water of the river of life, and give to us the leaves of the Tree of Life for the healing of the nations, to whom we are sent with the gospel of the divine fruition, that the thousands whom thou art to save may be hastily brought into thy kingdom, and the prayer be fulfilled: "Thy kingdom come; thy will be done in earth, as it is in heaven."

Shower upon us the blessings of the heavens above and of the deep that lieth under; bless us with thy strength and thy perfection; give us the place under thy wing, and brood over us with thine all-protecting care, and as thy offspring bring us into thy temple, and glorify us with thine own glory. May all of the possessions of the heavens and the earth be ours, because they belong to our Father and our Mother God. We ask that the kingdom which is thine be ours, and we ask it because thou hast said that whatsoever we ask the Father in his name, that we shall receive. When thou shalt have fulfilled thy promise and hast given to us the kingdom, we shall be satisfied. Thou hast heard our importunities; answer, O God, our petitions, and respond to our supplications. The glory is thine; glorify us in thee. Amen!

Response by the Congregation.

We implore thee, Lord God Almighty, for thy presence! Cleanse us for thy habitation! Make us heirs to thine inheritance, and joint heirs with the Immaculate, thy Son, O God! This done, in Thee shall we rejoice forever. Amen!

The Incense.

MAY THIS SERVICE by these initiates to the religious cult of the Koreshan era, so impress its portrayal upon the mind of those who are walking in the path of the higher effort, as to impulse them to greater energy toward the righteous life. As the fragrance of this symbol is a sweet savor of perfume, so may the aspirations of the soul seeking for the divine attainment become the aromatic treasures with which we become acceptable to the divine presence, when we have made the storehouse replete with the abundant tithes of our devotions. When the Lord institutes the kingdom of heaven, its initiates are but children in the pathway cast up for the ransomed of the Lord. Become, then, like little children, walking in that life marked out for the will subdued through the voluntary function of the acceptable and voluntary sacrifice!

The Four Orations.

I.

THE QUESTION of the character of the soul and where its seat, is one which has engaged the attention of philosophers in all ages, but which has never been so satisfactorily answered as to convince the world that the problem has met its final solution. The function of the Oracle is not so much to demonstrate, by argumentative processes, the principles of being and the laws by which they are operative, as to declare the truth. Why should the philosopher and reasoner, whose mental altitude reaches the summit of intellectual prominence, attempt to produce in the mind of the mediocre the mental processes by which the reasoner determines the facts of being, and to communicate to the lesser minds which may accept from the Oracle the truths he discloses, his own powers, though not capacitated to follow his course of logic? The great reasoner may determine for himself the laws of life; the solution of the problems of life he may disclose to such as aspire to his doctrines.

Before disclosing the facts of the character, origin, and destiny of the soul, let us enter upon a consideration of those rational processes by which may be determined the facts which belong to the domain of the reasoning faculties, because beyond the pale of simple perception. The processes of reasoning thus far operative, have been upon the basis of first formulating what has been denominated the working hypothesis; which means simply that one makes a guess as to what a thing might be, and then gathers facts to fit the guess, until there has been builded a superstructure which, logically determined from the original guess, is as much a guess as the original hypothesis. The true reasoner determines the first step in his major premise. Is my first step in processes of ratiocination proven beyond dispute? is the question which the reasoner asks himself. This one demonstrated, reason may proceed to its logical conclusion; that consequence is the truth of science.

There are two souls, particular and universal. The particular soul is either mortal or immortal; the immortal soul is that which obtains with the perfect manhood when, after the devious processes of involution, the man attains the Arch-natural development which constitutes the immortal consummation of his hopes. It is when, after the career of the mortal soul, the immortality of the man becomes the living soul created in the image and likeness of God, that the man is then the soul, its seat being the man in all his parts; for nowhere in the organism is there destitution of life. The Christ who came in the initiation of the Piscatorial era was such a soul, because he attained the condition of life which, in its dissolution, became the blood of the New Covenant, and which, through the washings of regeneration, was made effective in making white in the blood of the Lamb, the blood of the redeemed. In the dissolution of the personality of the Lamb of God, and the transformation of that personality to its spiritual solution, the

literal blood of the Christ was manifest; that life which was subsequently infused into the race, began in the generations of men the regeneration of the Sons of God.

The Holy Spirit, which was the substance of the dissolved personality of the Lord, was that white blood, the living soul which, in its fulness, was the entire body of the personality of the Christ. It will be seen, then, that the immortal soul is the immortal man. Centrally considered, this man (referring back to the personal presence of God the Lord) constituted the conarium of the universal soul, the central Star of universal life, the apex of the mountain of Deific holiness. The forces of this central Star radiated into every personality amenable to its influxes, thus affording life to the universal body, in every member of which there were activities of the same life which actuated the central one. Hence every member of the universal body constituted the seat of the soul, for the soul was in every particular of the parts of the universal body.

II.

THUS CONSIDERED, the soul is universally operative throughout the body, whether in the universal or particular sense. If we avow the truth concerning the mortal soul, which in the broadest sense is the man, but in particular, some distinctive part of the entire fabric, we would define the three distinctive general divisions of the organism. The Greek philosophers made of such a division the *pneuma*, the *psyche*, and the *soma*; which, rendered into plain verbiage, mean the spirit, the soul, and the body. If we take the body or the solid structure as a distinctive part, we would consider the nervous system one of the parts, and what has been distinctively denominated the vascular system, namely, the blood, as another distinctive part. The spirit of the nerve is distinctively the spirit; the spirit of the blood is distinctively the soul; and the solid structure is the body.

The blood is the life of the body. It has also been proclaimed by the Oracle, that the life of all flesh is the blood thereof. The soul is the life. The living soul, that is, the immortal soul, is the man, and he in his dissolution is the life, and therefore the blood, hence, the soul. The blood (the soul) in the more particular sense is distributed to every part of the body, and thus infuses its life to every part. Toward and into the brain, from the heart of the body, there are minute ramifications of the arterial system to every brain cell, and thence to the central poles of the brain, whence there is a rejuvenation of the blood and a return again to the body. If we should tap an artery and suddenly withdraw the blood from every part of the body, instant death results. How true is the statement, that the life of all flesh is the blood thereof; and how equally true is the declaration, that the blood is the soul!

The principles of psychology constitute one important branch of the curriculum of the collegiate courses of study. The term signifies merely a word or discourse upon the character and functions of the soul. The term psychology is from the two words, *psuche*, soul; and

logos, word. Psychology is the word on the soul. The Lord Christ was the Word. His communication, through the operation of the Holy Spirit, to his church was a Word, the Word put upon the soul of the race; therefore he psychologized the race which he came to save. When he put his life into man he placed the Word upon the soul, and thus psychologized the race. It is right when the truth is absolutely known, and one is authorized to speak with authority, to psychologically transform the man, as the Spirit of the Lord worked the transformation of the men upon whom he breathed the Holy Spirit.

There is another psychological force, seemingly as powerful, but having a diabolic origin. The modern methods of suggestion, and various processes of bringing into states of subjection other mentalities and rendering them negative both to natural and supernatural forces not divinely authorized, are not only specifically unlawful, but absolutely dangerous. Such conditions may be naturally imposed, or the subject may in some mental strain be brought under the influence of spiritual forces in the supernatural or metaphysical spheres, and, thus open to influxes, made insane, which is another name for obsession, or possession by spiritual powers. Those under the spiritual power of the Holy Spirit were not subject to dangerous influences, but they were under subjection to the divine will. It is another matter to be subject to diabolic will by influx, and therefore not one's own.

III.

THAT THERE OBTAINS both mortal and immortal blood, there can be no reason to dispute. It is for this reason that the blood of the Lamb, made white through the processes which made the Lord Christ the Son of God, is capable of washing white the mortal blood, coming into the world from beneath, and thus born in sin and shapen in iniquity. The blood of scarlet, belonging to the mortal race, makes of it the mortal soul. "The soul that sinneth it shall die." Wherein did originate this mortal blood? "I form the light and create darkness: I make peace, and create evil: I the Lord do all these things." There is no reasonable solution of this statement, but through the fact that the Lord God has both voluntary and involuntary functions. God creates primarily by his voluntary powers, but there succeed operations which the Lord institutes from his voluntary, but which become involuntary when they have performed the voluntary behests of the divine will. God forms the light by his voluntary force, but the darkness is the result of the reflex activity of the voluntary power, which becomes his involuntary procedure.

Both life and death obtain in the immortal man; in fact, the very term immortality signifies life and death. The perfect soul in the least particular, that is, in the microcosmic man, possesses both the divine and the animal life of God. This is distinctively characterized as the spirit of the man which goeth upward, and the spirit of the beast (animal) which goeth downward.

This fact is involved in the question, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward?" The spirit of the man refers to the man part of the human; and the spirit of the animal has reference to the animal or beast spirit of the same man. The spirit of the animal of the divine man is the pure animal life. The animal spirit of the mortal man is the impure and sensual life of the human animal nature.

That God has an animal life, and that that life can and does die, is rationally true. It is for this reason that the Lamb of God, the divine regenerative force manifest in the Son of God, could and did die. In the Son of God the very God died on the cross. This was the beginning of the descent into the race of that part of God designated as the animal life of God, which God sacrificed for the life of the world. The cross of Christ was the impartation of the animal life of the Son of God, and its diffusion and infiltration into the spirit of man. The commingling of the spirit of God with the impure spirit of men caused God to die in the race, and in the race to become sin as it was declared, He was made to be sin, who knew no sin, and in the declaration, He took upon himself the sins of the world.

The dissolution of the personal Christ produced the Holy Spirit; this was the pure Spirit of the Almighty. The dissemination of this pure Spirit and its diffusion into the impure spirit of the church which received it, caused the beginning of its degeneracy. This was the actual cross of Christ, of which the crucifixion on Calvary was but the prefiguration. This latter cross (the one which redeems the world) is the cross spoken of in Revelation, in which it is declared that the two Witnesses lay dead in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. This crucifixion is in and by the church, which through its declension is in the involuntary power of God, because in the power of human voluntary evil. When the voluntary power of man is in the ascendancy, then the involuntary power of God is subject to evil.

IV.

BUT WHAT of the universal and immortal soul? The particular soul is the microcosmic man. Such a man was the Lord Jesus, the Christ of God. His impartation to the race will produce the Sons of God, regenerated (reproduced) from his planting in the race by the operation of the Spirit. When in the evolution of the Sons of God the new genus appears upon the arena of its activities, there will be manifest the universal soul. It, also, will be immortal, because it will contain the principles of life and death. In its power of life it will soar above the clouds in the open firmament of heaven; for like the fowls of the air, it wings in aspiration to the heights above, where the Immaculate live and reign. In this flight there are precipitations which descend again into the earth beneath, for the rejuvenation of that soil into which there will be a subsequent planting of the Son of God.

In all of our aspirations we should ever keep in view the end for which life is instituted. Let us glorify God and enjoy him forever, in the performance of the uses of every activity. It is the office of the soul to impart its functions to every department of life; to voluntarily impart its forces to every form and function of its possibilities, but to receive without thought and involuntarily, the reciprocal forces of the grateful responses rendered coöperative through the disinterested and gratuitous processes of a free and accepted work. Thus will be manifest the distinction between the Sons of God and the denizens of earth, who, irresponsive and ungrateful, seek for the pleasures of death and sensualism, transitory and illusive, and which terminate in the pangs of remorse. Hell with its torments is the habitation of the mortal soul, which, though denominated life, is but the semblance of its form. Life is God. His dwelling place is the immortal soul. Let me here reiterate the declaration, "None hath immortality but God." It follows, then, that when the man becomes the immortal soul, his life is the life of God; and when in the processes of regeneration the Sons of God are manifest, they are in the image and likeness of God, what, then, shall we conclude?

The natural and spiritual forces of the universe co-operate in the reproduction of its form and function. In the natural and physical spheres of universal activity, the universe is reproductive of itself; thus its form and function are forever perpetuated. The eternal soul, which is forever rejuvenative within its own sphere by the processes of regeneration, constitutes the never-failing product of the generative and regenerative forces of the everlasting Logos, the Voice of God expressed in the form of the immortal Manhood.

The Pre-Eminent's Allocution.

THIS DAY MARKS another step in the progress of our semi-annual, in that flight of time toward the summit of the prospective mount of that eternal glory, which in promise belongs to the sons of men. This half year of our hopes and progress should be specifically marked by indices of our devotion to the principles which we have announced as our guide to the mountain of our immortal fame. Our annunciations to the world should not be empty sounds, for we are watched with the eye of malignant circumspection, that if possible our enemies may discover something upon which to predicate the charge of insincerity and immorality.

Let us not place our light in any obscurity, nor walk hypocritically before men; but that our light may shine brightly and the more effulgent until the perfect day, let the righteousness of God be our righteousness. Let our lives be the exemplification of the doctrines which we enunciate to the world. Our work is to the end that we ourselves be the artisans through whose instrumentality the construction of the Temple is wrought.

It is not a little thing to have for our ambition the attainment of immortality, and through it, eternal life.

We are not only working out the construction of our immortal house, but we are laying the foundations of a natural city to be the habitation of the Arch-natural humanity, who will delight to come and go at their discretion and pleasure. We are opening the gates of the intercommunication of the Arch-natural and celestial spheres, that we may enjoy the glories of a celestial intercourse by which all of the mysteries of being will unfold to the delectation of the inhabitants of our Capitol city of the world, into which all nations will flow, and to which they will bring their treasures.

It is no small thing to know that God has called us from the world and its conditions to inaugurate the new regime, in and through which there will be wrought a revolution in the heart and government of the world. We are not in doubt about the divinity of this call from God; nor do we hesitate to proclaim our mission to the inhabitants of earth. In the Koreshan Universology are the foundation secrets of being; and in the aggregation of the Koreshan devotees are the purposes and powers of the eternal will.

We have for our purposes nothing short of the redemption of the race from the pollutions of corruptibility and mortality to the state of immortal life, a life which will obtain in the body; for this corruptible shall put on incorruptibility, and this mortal shall put on immortality. How little the world and the fallen church know of the truths of the divine purpose in the final restoration of the human race; how little of the principles involved in the transformation of men from the mortal state. How great should be our rejoicings in the knowledge of our origin in the great God who has taught us to say, "Our Father which art in heaven;" and in the knowledge of the laws through which we shall be brought into the incorruptible flesh of the Almighty God. Let me urge the entertainment of the thought that it is only through obedience to the laws of life that we are to be insured the fellowship of the Gods; but also, that it is through a life according to the highest principles that we may overcome death and become the immortal Sons of Deity, and the offspring of the universe.

That we may be an example to the sons of men, let us take a retrospective view of our own qualities of thought and character. Are we Pharasaical? and do we delight to set ourselves up as a standard for our brothers and sisters in the faith? Are we given to back-biting, and to complaint of the shortcomings of others who profess to possess the new hope? Do we in honor prefer one another, and delight in the performance of neighborly uses, which constitute us the fellowship of the new life? Are we so broad and liberal to our fellow members who are but recent acquisitions to our community, as to prefer them in honorable positions according to their ability to fulfil the places which constantly call for a more efficient exercise of executive function? How true are we, as above other people, to the professions which we authorize, in the very fact that we have come out of the world and have entered upon a broader life? Will we compare our professions with our

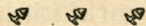
actions, and be satisfied with the comparison? Will we strive, when in any point we have made a failure, to correct our shortcomings and improve upon our characters, and the application of our principles to the life which we have professed? We cannot afford to bring dishonor to the cause we have espoused, nor to be derelict in a single obligation which we have taken upon ourselves, nor fail to be faithful to ourselves, to our brethren in the new life, nor to our God, whom we profess to honor, and whom we know to be our Savior and Redeemer.

We are making of this place—ordained of the Almighty God to become the great center of the new civilization and the Mecca of the new dispensation, the place where none will desire to dwell but those who have the marks of the divine approval—one of glory and renown, a place to be sought out and desired. Its righteousness will so far exceed the righteousness of the past, and the times and phases of other claims, as to occult them into the shades of obscurity. It is our mission to make of this the city of our God and our Creator. How urgent, then, is the necessity for us to circumspectly guide our footsteps and guard our walk, as to be above reproach as to character, though our reputations be of no account. To make of our efforts a glorious and preëminently successful issue, there must be unity of spirit, unity of purpose, and unity of the fervent, persistent and effectual prayer, aspirations in which there be no shadow of doubt or of fear.

If we have not burned the bridges behind us, let us see to it that they are now destroyed. If we have planned for ways of escape, let us see to it that there be no question in the mind of the vincibility of the enemy, and of the invincibility of our own prowess. We have started out to conquer the world. With the power of the Christ and the marshaled hosts of the invisible spheres, there is no room for hesitancy, nor time to question the power of the Almighty, under whose banner we are marching to conquest and to triumph. We are making here the place for the descent of the holy City. The glories of the heavens are to be revealed and brought to the light of the world, where God hath set his foot for the planting of his habitation. God will dwell with his people; and where God has gained his final victory over the usurper of his throne, the emissaries of satan will fear to abide. We will here set up the sanctuary of our God, and purify it for his occupation; for in his resurrected humanity will God delight to rest. We are making of this wilderness the city of habitation for the denizens of the celestial spheres; and more, we are building for the generations that will succeed us when, after we have laid the foundations of the heavens in the firmament which we are beating out with the hammer and anvil of Vulcan, and have populated the new heavens, we provide for the population of the new earth in the generations of the Immortals who shall come into future glories, from our work with God.

Let us be more enthusiastic in the cultivation of spiritual tendencies, and in the religionizing of the sec-

ular operations in which we engage. Let us make of our secular activities the basis of our religious service; for true and undefiled religion is that we perform the uses of life to God and the neighbor, for love thus demonstrated is the fulfilling of the law. Let us be satisfied with ourselves only when we have the full and sweet consciousness of having performed every obligation to our fellow men, in the discharge of the duties which are incumbent from a sense of having the gospel of righteousness committed to our charge. When we are at peace with our own consciences and with God; when we can rest in the conviction that we have fulfilled our obligations, we may call upon our God to fill us with the bounties of his providence. Let us work together in the sweet bonds of a divine fellowship developing in us the divine character, that we may enjoy the fulness of the fruition of the Sons of God, resting in the hope of the final inheritance of the throne and the kingdom, in which we are made kings and priests unto God, according to the promise.



The Humano-Divine Nature of Jehovah.

KORESH.

Koreshanity teaches that God clothed himself with the divine human nature, and that that human nature was Jehovah; that Jehovah does not exist only as he exists in his outward and visible manifestation. The Jehovah is the Lord. The Hebrew word Jehovah is identical with the English word Lord, and means the same thing when translated; that is to say, Jehovah is the God-Man. When a man is born again or regenerated, the new birth takes place in the natural degree. When a man is converted through and through, he will be a God-Man—a Son of God. There will be Gods many and Jehovahs many, when the process of regeneration completes itself in the multiplication of the Sons of God.

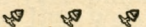


Koreshanity a Movement of Enlightened Optimism.

LUCIE PAGE BORDEN.

THE CHARGE of pessimism is preferred against Koreshanity because it predicts a revolution and thinks that the world is growing worse until the culmination. Despite these two phases of its work, this movement may easily claim the honor of being the most enlightened and optimistic in the world, because it is cheered and illumined by the light from the Golden Age reflected in the joys of anticipation.

The deepest grief is not the most easily assuaged, but the grief that forgave its enemies on the cross was more than counterbalanced by the joy that lifted the Lord up to heaven in his translation. The dweller on the threshold is death, but death can be overcome by knowledge. It is knowledge which gives Koreshanity its optimism.



God the Creator is inherent in his universe.



In The Editorial Perspective.

THE EDITOR.



"IS THE UNIVERSE AN EGG?" is a question recently discussed by a well-known writer; and it is not a little remarkable that a mind seemingly unacquainted with the Koreshan Cosmogony, should revert to ancient conceptions of the world. The article before us reviews various forms of symbols indicative of the fact that long ago in the history of the world's progress, enlightened peoples believed the universe to constitute an egg, or to have been produced from an egg. "The egg has been used as a sacred symbol in the cosmogony of every people on earth. It was revered both on account of its form and of its inner mystery. From the dawn of human intellect it has been considered the symbol which best represented the origin and secret of being. The primitive form of everything—from atom to globe, from man to angel,—is spheroidal. One of the most widely diffused beliefs of antiquity was that the manifestation of the cosmos was in the form of an egg. In ancient India we find the first great cause pictured as a mysterious bird that dropped an egg into chaos, this egg becoming the manifest universe." Reference is made to "the mundane egg," "the egg of Brahma," "the sacred egg of Isis," and other expressions of Oriental belief. In the ancient Scandinavian cosmogony, the "mundane egg" or "cosmic seed" was pictured within the phantom cup, constituting a world-matrix. It is also noted that the Easter egg figures conspicuously in the religious beliefs of Christendom, suggestive of the fact that even the resurrection proceeds from the egg. The terms and expressions of the ancients regarding the egg-cosmogony are numerous. The writer referred to, after summarizing the ancient beliefs, says: "The mysterious myths and fables connected with the egg are so universal as to suggest the probability of their resting upon some basic fact in Nature." It is clearly evident that modern science supplies nothing in astronomical theory that would at all fit the ancient conception of cosmogony. Neither does it supply anything in agreement with the results of etymological research, nor with the facts of modern investigation and demonstration. The earth conceived to be a globe more or less solid, habitable on the outside and flying through space at a rapid rate, could never be consistently called "mother earth." Neither, according to modern astronomy, could there be anything known as the "womb of Nature." No scientist of the old school can locate it; the term would be meaningless were the earth such a world as is generally supposed. Neither could there be anything brought forth from the "womb of time," unless both time and space are qualities belonging to the physical world in the form of an egg or cell or womb. It would even be inconsistent to say that we inhabit the world, if it were not a fact that we actually live within the earth. Modern astronomy violates every principle of expression of cause in effect; and in arguing against modern science, or seeking the truth regarding the form of the world, the mind may find greater satisfaction in facts of the present and ever-operative principles and laws in man and Nature, than in the legends of the ancients.

The old adage, "*Omne vivum ex ovo*," every living thing is from the egg, is generally true. No one can ever dispute the fact that all life is generated and developed in the cell. The law of cellular life is universal. There is no possibility of exception to the rule or law; and it follows as a necessary consequence of the universal operation of the laws and principles of cellular life, that the universe itself constitutes a great cell, a living organism, perpetuated in accordance with the laws of universal development. When the world was utterly destitute of all knowledge of cosmic form and function, the Founder of Koreshan Universology made the great discovery of the cellular form of the universe, and declared the fact of his discovery and revealed the fundamentals of being and existence, unveiling the mystery of the ages. No longer should one reason from the basis of conjecture. That the earth which we inhabit is actually cellular, a hollow world, a concave universe, is a subject of positive knowledge and demonstration. We live upon the inner surface of the world, upon the inner walls of the cell. Both analogy and specific measurements determine the size of the universe and the thickness of its shell; and specific conclusions regarding both cosmic form and function corroborate the conception of the ancients that man is the microcosm and the universe the macrocosm. Man in his perfect state is the universe in its least form, the seed of its perpetuity.

THE GREAT calamity which has befallen San Francisco and adjacent towns, has aroused the attention of the civilized world. Earthquake and fire have laid in waste the city of the Golden Gate, rendering 300,000 people homeless. Unforeseen and wholly without warning, the earthquake shocks sent thousands of business blocks and buildings to utter ruin. The nation has responded liberally to the wants of the sufferers; and the response appears in violent contrast with the spirit of theft that drove many to robbery of the dead and helpless, when chaos prevailed. The calamity arouses numerous questions relative to earthquakes and other catastrophes. In ancient times such calamities were visitations because of the corruption of the inhabitants; it is not likely that San Francisco was so pure as to render the recent visitation unjust; nor is it likely that the laws of retribution have changed in recent centuries. Cosmic events are indisputably related to events in the human world; and when the science of earthquakes is considered, it must not be overlooked that the prime causes of happenings in the physical world are in the mind and life of man. Just now, scientists are speculating anew on the subject of earthquakes. Though the California earthquake followed quickly upon the startling eruption of Mount Vesuvius, geologists are saying that there is no relation between the earthquake and the eruption! The editor of the *Florida Times-Union* very aptly remarks: "Few things are vaster than what science doesn't know about earthquakes." Also, "Now is a good time for science to begin trying to find out something definite about the interior

of the earth and the forces at work there." The geologists are attempting to explain earthquakes from the basis of mechanical motion. As prominent as electricity and magnetism are in the vocabulary of modern scientists there seems to be no suggestion on their part, that there may be wireless connection between the various volcanic and earthquake regions of the earth. Vulcan has a great deal more machinery in operation than ever dreamed of by theory builders!

IT IS NOT so long ago that nearly everybody advocated the accuracy of modern science, the truth of the conclusions of the scientists; but the feeling is spreading that that which passes for science today is not science at all, but only guess-work. We see evidences everywhere of the results of the many years of promulgation of Koreshan Universalism. The world is coming more and more to doubt the assertions of theorists; after a little, they will repudiate their theories; and later, will accept the conclusions of Koreshanism. Before us is a review of a little work called the "Eternity of the Earth," in which the reviewer says that the author "has rendered a large service to human thought by courageously discrediting scientific dogma and making our minds more reluctant to accept as authoritative the *ex cathedra dicta* of its creed exponents. After orthodox religion, nothing is more arrogant in its assumptions than orthodox science, and each is about equally prone to error. Science is scarcely less fallible than the doctrines of faith—in fact, many of its cherished hypotheses are founded on faith; its reputed exactness is a myth, for its most elaborate theories are periodically being exploded. * * It will have the effect of stimulating thought and encouraging investigation, and cannot fail to interest the daring delver for knowledge who understands that science has its superstitions, its fallacies, and its tyrannies not less than has theology." But not much is gained if through the denial of one fallacy another is substituted therefor. It is not enough to discover that modern science is wrong; the next step is to discover the certain basis of truth. Koreshan Science begins with a demonstrated premise. It is built up from a proven foundation, on testimony as old as the hills and as unchangeable as the form of the cosmos. It is not enough to doubt that modern science is true; truth must be known, and known to a certainty, for truth is infallible.

DISTRICT Attorney Jerome, of New York, declares that hysteria and low spirit are tearing out the bases of the nation. He takes observation of the conditions existing throughout the country, and asks, "Now what do we find? A state of absolute hysteria. * * We are growing so accustomed to superlatives that even our racy speech has become debauched. * * The real peril is not what has been told you. All this about speculation, grafting, and so forth, bad as it is—that is not the real evil." His idea is that the real evil is that eighteen or twenty men in the United States control a billion and a half dollars of quick-moving assets. Perhaps those eighteen or twenty men produce hysteria on the part of small concerns now and then; but it is usually the case that the cause of hysteria lies deeper than exciting

circumstances. The mental and moral health of the masses is not very good, and social and economic evils and diseases afflict the nation to the extent that nothing short of the remedy prescribed and administered by the great Physician, in accordance with an absolutely scientific diagnosis, will remove the numerous symptoms and eradicate the seat of moral disease.

MEN WHO have money have responded to the call for help at San Francisco. More than \$10,000,000 is placed at the disposal of the earthquake and fire sufferers. Christian ministers and others are pointing with pride to the fact as evidence that the spirit of Christianity is growing, and that the world is becoming better all the time. Just for the moment they forget the spirit of hatred between the American classes; the prevailing corruption in politics; the existence of graft on every side; the grudge of the labor-unions against the free laborer; the lynchings, murders, hold-ups, the increase of vice and crime; the spirit of avarice and greed; the growth of the trusts in defiance of the principles of human economy and welfare. Generosity so called may accompany other sentiments than that of modern Christianity. Almsgiving was very prominent nineteen hundred years ago. Then wealthy men gave that they might be seen of men, that their names might go abroad. There are men today who advertise themselves by giving generously. Candidates are lavish with funds.

THE NATIONAL quarantine bill was passed by the lower house of Congress recently, by a large majority vote. A number of the Southern states opposed the bill on the ground that the Federal Government has no right to interfere with the authority of the state in regard to such questions as quarantine. One representative declared that "If this bill becomes a law, and the supreme court, as is predicted by the advocates, shall support it, then the states will be shorn entirely of any power to regulate and govern their own affairs. Then indeed has centralization triumphed, and the American idea of the sovereignty of states become a memory of past generations." The facts of the tendency of the times are significant. Centralization is the great principle of power. The United States Government has outgrown the idea that the nation is a mere association of states in individual independence and supreme sovereignty. Every organic body must have a head; and the head is a demonstration of the principle of centralization.

THE TENDENCY of so called new thought and mental science is to the conclusion that men are already immortal. A writer asks, "Are we immortal?" and then answers, "Yes, of course we are—if we do not ask too ridiculously much of immortality." All that orthodoxy asks of immortality is that the soul may live continually; the fact that it may be of the non-elect does not militate against the common belief that it is immortal. Some people believe they are immortal when they are able to affirm that there is no matter, no sickness, no death. If all such conclusions were true, how foolish it must have been of Jesus the Christ and his Apostles to proclaim the possibility of attaining to the immortal state—and that too, not merely in the soul, but in the spirit, and in the body. Immortality that does not involve the natural body in perfection and life, is not immortality.

The Open Court of Inquiry.

THE EDITOR.

The Scenes of the Great Judgment.

"THE FLAMING SWORD is a very welcome visitor; in fact, we could not do without it. We are pleased with the teachings and doctrines of KORESH, and always enjoy the Court of Inquiry. In fact, we count ourselves Koreshans. I send you clipping from a paper containing a sermon preached here by a Christian church minister. Will you kindly give the Koreshan explanation of the texts quoted?"

The subject is the great judgment. The orthodox church has very vague conceptions as to what the great judgment is, and where it is to occur; but the general opinion seems to be that at some future time, all the people in the world are to be brought to life, spiritual and natural, and marshaled off somewhere to appear before a judgment seat to receive sentence to life or death, as the case may be. It is not supposed to take place in or on the earth, but remote from this sphere in some star or sphere unknown. The preachers endeavor to make all the Scripture texts referring to a future judgment, fit this common conception of it.

It seems never to have occurred to orthodox preachers that it might be easier for the Almighty to come down to earth to institute judgment upon evil doers here, and to reward the righteous here also, than to transport the total population of the earth to some remote quarter of the supposed remote spheres of "infinite space." The Bible is quite replete with references to the fact that the Lord must come, with his retinue of angels, to judge the world. Koreshanity maintains that the Scriptural order of the judgment is correct. The judgment was predicted by the Lord and his Apostles; Koreshanity reveals the science of its great events and its processes.

The judgment of each dispensation of time begins with the house of God. There was a judgment nineteen hundred years ago, a judgment upon the Jews. The judgment is always directly related to the Messianic appearance, when there are those who enter into divine favor, while others are left desolate, having rejected the principles of righteousness. After the disappear-

ance of the Christ nineteen hundred years ago, judgment was visited upon the Jewish nation; the national polity was destroyed, its city laid in ruins, and the great temple demolished. The judgment obtaining at the end of this dispensation will be much more terrible and extensive; but the rewards of those destined to be received into conjunction with the Almighty will be far beyond all present conception.

We cannot in our brief space enter into an explanation of the Scripture texts referred to in the sermon enclosed with the above letter. We suggest, however, that when the laws and principles of re-embodiment and reincarnation are perceived, and the subject observed from the standpoint of the fact that the judgment is to occur in the world of mankind, many of the texts will be explained already. The great judgment is the great crisis. The great judgment in the spiritual world of this dispensation took place in the time of Swedenborg; the specific and the general judgment in the natural world is in process. The judgment occurs on various planes and in various degrees. The three general planes and degrees are in the three domains of commerce, on which the three great curses were pronounced, and in which will occur the three great woes.

In the great judgment there are numerous events that occur in succession; the events constitute the signs of the times, not that the judgment is approaching, but that it is in process. Retribution is being meted out to pretenders; the corruptions of insurance companies are being exposed; capital and labor are in warfare; the old church is in process of decay; and the elements of the destruction of the old order are operative. The Church Triumphant is in process of development. The great white throne is in the illumined intellect of the Sign of the Son of man; and by it is the altar of sacrifice of those who are to be conjoined to and in the Lord Almighty.

Specifically, every one coming in contact with the absolute truth of Koreshanity comes into judgment; and the judgment sits until, in every de-

gree and plane, the civilized world receives the sentences and decrees of the Absolute. The angels have gone forth from one end of *heaven* to the other and gathered the elect in the primal Focus of the age, the continent of the New Jerusalem and the great white throne; and now the Voice of Deity in the personality and language of the Prophet constitutes the voice of judgment in the eternal world.

In the purification of doctrine and life, in the cleansing of the sanctuary, the division is made between the good and evil. Then the messengers go forth and gather the wheat and tares into communistic bundles to be burned, that the wheat may be saved. In the great baptism, the winnowing processes take place, the separation of the wheat from the chaff; and this is the beginning of the processes of the purification of the world. After the great judgment, the world enters upon an era of peace and prosperity unparalleled.

The Phenomena of Modern Spiritism.

"Will the Editor kindly explain the cause of the wonderful phenomena of modern spiritualism, and the reason why I and others cannot duplicate the so called materializations and similar extraordinary performances? How are the wonders of clairvoyance done? Is clairvoyance a gift? I may explain that many clairvoyants here (in Australia) are totally opposed to spiritualism."

It were a long story to tell just how all that is claimed to be spiritistic phenomena is done, for it would be a story of the various forms of deception practiced by the majority of so called mediums. It is not denied, even among the spiritists, that much fraud prevails in modern seances. A number of spiritistic publications in America and England are now and then exposing forms of fraud.

A firm in Chicago is engaged in the manufacture and sale of paraphernalia designed to be used by mediums and others who desire to duplicate the various phenomena of the seances, including "materializations." Nearly all mediums who make a practice of regular sittings resort to deception. They do so for the reason that the power

...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

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BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.
BRISTOL, TENN.—Mr. E. B. Webster, care of Ordway Mfg. Co.
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.
OTTUMWA, IA.—Mr. Madison Warder.
KINGSTON, TEX.—Mr. N. C. Murray.
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
ENON, O.—Mr. C. D. Shellabarger.
MELBOURNE, AUSTRALIA.—Mr. H. W. Mitchell, Cremorne St., Richmond.
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of communication with the spiritual spheres is not constant; and using their spiritual gifts alone, it would be impossible not to disappoint the sitters.

What we might term genuine phenomena of spiritism is exceedingly rare. We might substitute the word actual for genuine; for even actual materializations today are counterfeits of the true principles and processes of materializations accompanying manifestations of divine power. Jesus the Christ projected himself into the midst of his Disciples a number of times during the forty days he was with them after his resurrection from the tomb of Joseph. His mysterious appearances were the result of the processes of materialization. The Sons of God will be materialized; but they will be powerful personalities, not the weak, transient things that sometimes visit seances.

Mediums perform a function in accordance with the meaning of the term medium. Their mediumship is that of communication with the spiritual spheres, which are not extrinsic to man, but within the human race. They possess the power of penetration of the interior spheres, and to see some things that take place in them. There are various phases of mediumship; but in all cases the communicants from the interior are in the mind of the medium or some one present in the circle with whom the mind of the medium is *en rapport*.

The reason why every one cannot perform the miracles of spiritism is that he does not possess the spiritual functions requisite to constitute a channel of communication between the natural and spiritual spheres. Every one could not be a priest of the Jewish system. Modern mediumship is a perversion of the spiritual and visionary functions which rightfully belong to men and women divinely developed and authorized to perform the wonders of the orders of divine progress.

Materializations occur through processes of metamorphosis of spiritual substances to material states. Jesus the Christ performed the miracles of the loaves and fishes by means of precipitation of essential substances from the mental or spiritual world; and by similar processes he turned water into wine. Angels materialized and appeared to Abraham; and an angel liber-



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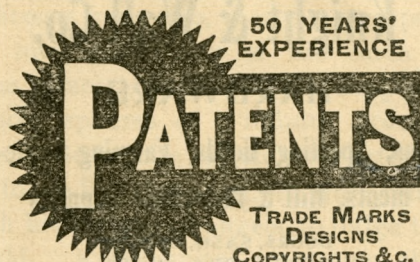
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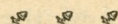
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ated Peter from prison; and many instances are given in the Bible of inspirations, miracles, and materializations through prophets, the Christ, and his Apostles.

From the standpoint of the principles of interdependence between spirit and matter, and of the fact that the spiritual world is in humanity, the question of the phenomena of divine miracles is one of easy solution. The law of antithesis provides for counterfeit miracles. In accordance with it, we deny that divine power is manifest in modern spiritism, and yet freely admit the facts of modern mediumship.

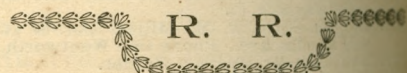
Clairvoyance is clear seeing. The term is applied to the possession of a power to see things at a distance, or in places entirely hidden to the natural eye. Man possesses seven natural senses. Correspondingly, he possesses seven spiritual senses. Clairvoyance is sight on a plane above the natural. Clairvoyance is not a sixth sense; it is one of the senses which belong to the intuitional plane. Its possession is no evidence that the opinions of the clairvoyant are true, nor that he is inspired by divine power. The lower spiritual world—that is, the spiritual world of hades, is a constant source of power for those who are specially devoted, in the development of perverted visionary functions, to its causes and ends.

**Books and Periodicals.**

Review of Important Publications Received by the Editor of The Flaming Sword.

The Florida Times-Union.—The *Times-Union* is one of the best and most representatives daily papers of the South. It is now in its forty-first year, but presents a very modern appearance, and is up-to-date in every way. Typographically it is all that could be desired in a daily; it is well printed and illustrated. The character of its contents is in keeping with its neat and clean appearance. It gives all the important news of the world, all the Florida news, in the world of sport, and society. Many people throughout the country are more and more attracted to Florida. There is no better avenue of information concerning Florida than the *Times-Union*. The editor is a vigorous writer, and his views on Florida subjects are good. He is unalterably opposed to the proposed drainage of the Everglades, and during the past several months has thrown the weight of the *Times-Union's* influence against it. Many of our readers are interested in the subject. During the past two

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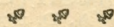
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Man Revealed—A series of twenty-six lessons, giving the number (numerical value), color vibration, character, astrological relations and alchemical meaning of the twenty-six letters of the English alphabet, based on the twenty-two letters of the alphabet of the Hebrews. It is said that the information condensed in these lessons, if obtained in books from Hebrew, cabalism, and astrological and chemical works, could not be obtained for less than \$100. The lessons may be studied with profit if discretion is used and statements verified. Some of them must be taken "with a grain of salt." The price is \$5.00, which we think is too high. Dr. Geo. W. Carey, 718 E. 12th St., Los Angeles, Cal.

To-Morrow—This is a comparatively new magazine, being now in its second year. It has been recently improved and enlarged, containing now 112 pages. *To-Morrow* is published "for people who think." It is devoted to liberalism, and while it is agnostic, it says many good things by way of protest against existing wrongs. The editor is a stirring writer, and his contributors cover a wide range of subjects. The articles in each number are quite numerous, and some of them are illustrated. The Spencer-Whitman Center is a co-operative institution which publishes the magazine and conducts other industries. \$1.00 a year. 2238 Calumet avenue, Chicago, Ill.

Hints—The April *Hints* is an excellent number, full of suggestions and hints concerning entertainments, fairs, festivals, parties, bazaars, etc. In this number appear four successful entertainments, four recitations, and three items under "Games and Pastimes." *Fairy Frolic* is a dance for ten or more girls; *Dimple Cheek* and the *Brownies*, and *Simon Says "Thumbs Up,"* are plays. *Our Ambitions* is a Prophetic Class Fantasy. The *Shadow Circus Party* is amusing. 25 cents per copy; monthly, \$1.00 a year; Hints Publishing Company, New York City.



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The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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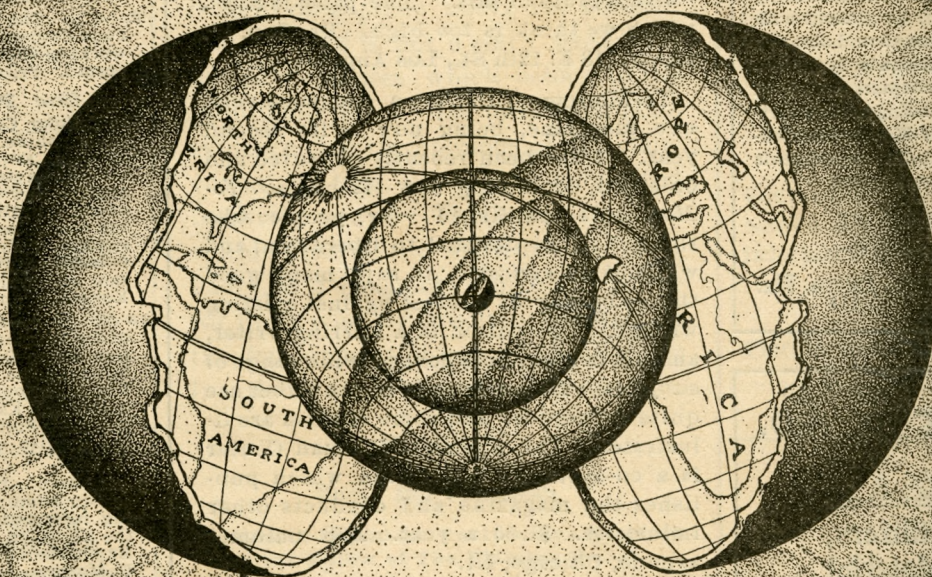
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